Die Martis, 31° Januarii, 1769.

ORDERED, by the Lords Spiritual and Temporal in Parliament aſſembled, that the Thanks of this Houſe be, and are hereby given to the Lord Biſhop of SAINT DAVID'S, for the Sermon by him preached before this Houſe Yeſterday in the Abbey Church *Weſtminſter*.—And he is hereby deſired to cauſe the ſame to be forthwith printed and publiſhed.

ASHLEY COWPER,

Cler. Parliamentor.

A

SERMON

PREACHED BEFORE

THE HOUSE OF LORDS,

IN THE ABBEY CHURCH OF

ST. PETER, WESTMINSTER,

ON MONDAY, JANUARY 30, 1769,

BEING THE DAY APPOINTED TO BE OBSERVED AS THE DAY OF THE MARTYRDOM OF KING CHARLES I.

BY THE RIGHT REVEREND FATHER IN GOD

CHARLES LORD BISHOP OF ST. DAVID'S.

LONDON,

PRINTED FOR B. WHITE, AT HORACE'S HEAD, IN FLEET-STREET;

AND J. ROBSON, IN NEW BOND-STREET.

MDCCLXIX.

BRITISH MUSEUM

JAMES iv. 1.

FROM WHENCE COME WARS AND FIGHTINGS AMONG YOU? COME THEY NOT HENCE, EVEN OF YOUR LUSTS THAT WAR IN YOUR MEMBERS?

IT would be needleſs to inquire into the particular wars and fightings referred to in the text, were the knowledge of them attainable. The point to be attended to is, the general doctrine contained in it, that wars and fighting among men proceed from the luſts that war in their members; which is clear and intelligible in itſelf, without inveſtigating the particular facts, to which the apoſtle applies it.

HUMAN nature continues to be the ſame in our days, as it was in thoſe of the Apoſtle. The ſame luſts ſtill war

in our members; and the preſent world exhibits the like ſcene of ſtrife and contention, as the ancient one. So that the doctrine of the text is equally applicable to this, and to every other age of the world. In the following diſcourſe, I ſhall endeavour to illuſtrate and confirm it by general obſervations on the hiſtory and ſtate of man; and ſhall then apply it to the particular wars and fightings, that ended in the tragedy of this day.

The propoſition laid down in the text is, that wars and fightings among men proceed from the luſts that war in their members; or, in other words, that all hoſtile ſtrife, conflict, and contention, whether they be public or private, whether they be between parties and factions of the ſame nation, or between one nation and another, have their ſource in the vicious luſts and paſſions of men.

If we conſider the animoſity and contention, that ariſe between private perſons, we are ſure to find ſome vicious principle at the bottom, always on one ſide, and oftentimes on both. If the actions of men, in their commerce one with another, were always conformable to the dictates of reaſon and natural affection, all diſcord would diſappear, and univerſal harmony prevail without interruption. So that, wherever a ſcene of hoſtility and violence appears, we may conclude, that the actors in it are under the dominion of luſt and paſſion, and that the better principles

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in the human breaſt have been ſilenced or overborn. 'Tis true, that diſcord and ſtrife are ſometimes unavoidable, and a man may be driven into them reluctantly and innocently. His property may be invaded, his perſon or his good name attacked or inſulted: in ſuch caſes, where the conduct dictated by Chriſtian charity would only provoke freſh inſults, reſiſtance and ſelf-defence become neceſſary; and a man is involved in a courſe of hoſtility and contention, without forfeiting his innocence and virtue. Nay, a paſſive ſubmiſſion to inſult or oppreſſion, in ſuch a caſe, without attempting to repel them, would argue a want of virtue. But ſtill the origin of ſtrife will always appear to be vicious appetite: if the party to whom violence is offered happens to be blameleſs, the aggreſſor at leaſt will be found to act under the impulſe of luſt. And the moſt deadly ſtrife oftentimes ariſes from the ſmalleſt beginnings. The human paſſions are highly inflammable; a ſmall ſpark quickly blows them up into a blaze; which, beſides the train of evils that attend it, frequently tranſmits the ſeeds of contention to future generations. Children derive their ſentiments and modes of thinking from their parents; and impreſſions made in the firſt ſtages of life are generally more laſting than any other. So that nothing is more common than for a man to leave the heir of his name and fortune the heir alſo of his prejudices and private animoſities.

WHILST human nature continues to be what it is, there are little hopes of removing theſe evils. But ſtill, it is the duty and the intereſt of every man to attempt it; and, by a habit of attending to the cauſe and ſource of them, they may certainly be alleviated, though not entirely prevented.

IF from private feuds and diſſenſions we proceed to ſuch as ſubſiſt in public communities, we ſhall find the origin and ſource of them to be the ſame. National parties and diviſions are the natural growth of every free ſtate; and, when kept within any bounds of moderation, they are rather uſeful to the public, than hurtful to it. The miniſters of power, acting under the jealous and watchful eye of an adverſe party, are kept upon their guard; and the buſineſs of government is more carefully weighed, and more prudently adminiſtered.

SUCH diviſions may be founded either on the meaſures of government, or the frame of it: and where the points are nice and complicated, on either head, there is room for difference of opinion, even among wiſe and moderate men. And error of opinion is at leaſt as innocent in matters of Civil Policy as Religion. So that national parties may ſubſiſt on a real difference of opinion, and each ſide maintain its character of public virtue. But, where the opinion itſelf is blameleſs, and advanced on true

motives of public utility, high ſpirits will often run into blameable exceſſes in oppoſing or defending it. Intereſt and paſſion ſoon mix in the conteſt; and that which begun on the foundation of ſober reaſon, and on real motives of public good, is diſgraced by the mode of conducting it. Public ſpirit changes to perſonal animoſity, and terminates in intemperate rancour and violence. This is the natural tendency and probable iſſue of national conteſts, when ſtiffly and obſtinately maintained, though they might have a reaſonable and honourable commencement. Though originally begun by good common-wealths men, on true principles of public ſpirit, appetite and paſſion meet and inflame them; bad men actuated by corrupt motives join in the conflict; and thus very reſpectable parties, in their conduct and progreſs, oftentimes degenerate into peſtilent factions.

But national parties are not often ſo pure in their origin. They are frequently the offspring of leſs honourable principles; I mean, the variety of luſts that war in the members of men: Such as, intereſt, ambition, diſappointment, revenge, a love of popular fame and diſtinction, a ſpirit of innovation, or even of mere confuſion and diſturbance. No party indeed can be formed or maintained on theſe principles as ſuch; for the very ſound of them is deteſtable to all mankind. The only principle, on which any political diviſion can be formed and ſupported, is the

public

public good. This muſt be the pretence, though the true motive be of quite another complexion. Honeſt and weak men are eaſily drawn into the party, on the credit of the principle, by which it is recommended. Bad men are never wanting to join in any party, merely for the ſake of miſchief.

PARTIES, as well as nations, are always governed by a few. The ſupreme direction in the hands of many naturally produces confuſion. A few active ſpirits, well verſed in the knowledge of mankind, and maſters of popular eloquence and addreſs, by watching conjunctures as they ariſe, and applying artfully to the paſſions of men, will ſeldom fail of gaining proſelytes even to a bad cauſe, and of drawing after them a numerous and powerful following. But it is not to be expected, that a bad principle in the outſet, ſhould ever iſſue in a benefit to the public. Public diſſenſions excited by bad men, actuated by bad motives, may ruin the beſt government, but can never mend it; unleſs by the ſpecial providence of God, who can derive good out of evil.

BUT the rulers of mankind are men as well as their people, and ſubject to the vices and infirmities of men; and the danger is as great from the ambition of princes, and greater in ſome kinds of governments, than from factions and diviſions amongſt the people. If the conſtitution and frame of government be good, the adminiſ-

tration of it may be in bad hands; and the power committed to the magiſtrate, for the protection of the ſubject, may be employed for his deſtruction. And when governors either apply the powers they have to the oppreſſion of their ſubjects, or aſſume new powers inconſiſtent with the conſtitution, and repugnant to the rights of a free people, oppoſition to ſuch encroachments become neceſſary. It is not only the right, but the duty of the ſubject, to employ every reaſonable and conſtitutional method of repelling the evil. It is a duty bound upon them by every honeſt principle both public and private; it is what they owe to their country, to themſelves, and their poſterity. Parties formed in ſupport of ſuch a cauſe are worthy of all praiſe. When governors betray their truſt, and oppreſs thoſe whom it was their duty to protect, ſuch parties are the true friends of their country, and government itſelf becomes a faction.

If from the conflicts and contentions that ariſe between different parties of the ſame people, we proceed to thoſe which happen between independent ſtates and kingdoms, the ſame cauſe will be found to operate in their production. Public ſtates have their luſts as well as private men, and wars and fightings are the natural effect of them. Juſtice is the rule that ought to govern the conduct of nations, one to another. But the policy of independent ſtates, where there is no third power to controul them, will not be tied down to the ſtrict rules of juſtice, nor decline an advantage that lies

before

before them, merely becauſe juſtice and good faith ſtand in the way. There is no example of a war commenced on ſtrict principles of juſtice on both ſides; nor is it poſſible in the nature of things that there ſhould be; for if provocation be equally given on both ſides, it is equally unjuſt in both.

DIFFERENT nations, in reſpect of each other, are truely ſpeaking in a ſtate of nature. In this ſituation indeed, they are ſubject to the law of nature, and perhaps to ſome poſitive compacts ſtipulated for their mutual benefit. But then, as that law and thoſe compacts go only to the conſcience of the parties, and have no common umpire to inforce them, when conſidered as between two independent ſtates, they are little better than a dead letter.

THE firſt and great object which each nation has to attend to is, its own ſecurity againſt the attacks and encroachments of its neighbours. And public ſtates, for the ſake of this great end, are frequently tempted, when an advantage offers, to tranſgreſs the bounds of natural law and juſtice. And though ſuch conduct is not to be juſtified on principles of morality and good conſcience, yet it is certainly leſs criminal than when the ſame violence is committed wantonly, and without reaſon or neceſſity. But, if we conſult hiſtory, both ancient and modern, we ſhall find, that the moſt waſting and deſtructive wars have been owing to the

luſt

luſt of empire, or the rage of conqueſt. Enterprizes that are great, daring, and ſucceſsful, though wicked in their principle, are apt to ſtrike the imagination more than any other; and hence the relation of ſuch enterprizes fill up ſome of the moſt ſhining pages of hiſtory. The great heroes and conductors of them are commonly the favourites of youthful readers; and they ſerve as fit ſubjects of declamation, for the exerciſe of puerile fire and fancy. But when their ſchemes of conqueſt are viewed with the eye of impartial reaſon, and their actions weighed in the ſcale of humanity, their true character appears to be, that of the tyrants and butchers of mankind. Making war merely for the ſake of conqueſt and military glory, is of all motives the moſt flagitious and deteſtable; ſporting with the lives of men, and ſacrificing thouſands or millions to a mere bubble; trampling upon kingdoms and empires, and ſlaughtering one half of mankind to make ſlaves of the reſt.

And theſe reflections may ſuffice to illuſtrate the propoſition laid down in the text; that wars and fightings amongſt men proceed from the luſts that war in their members. And this propoſition was never more fully exemplified than in the wars and fightings that ended in the tragedy of this day; to the completion of which, every vile luſt that diſgraces humanity contributed its ſhare.

A LOVE of power is natural to the breaſt of man, and eſpecially to princes who were born to it. And whilſt it is confined within the bounds of law and reaſon, and directed to its only true end, the public good, it is not only an innocent but a virtuous paſſion. But when he that is inveſted with power over others for their common benefit, employs it for the purpoſes of oppreſſion, or ſeeks to extend it over thoſe juſt rights which it was his duty to guard and defend, it becomes then a vicious and dangerous principle.

AN undue exerciſe and extenſion of prerogative was the great error of the unhappy prince, who is the melancholy ſubject of the preſent ſolemnity. Corrupt and intereſted inſtructors impreſſed his youthful mind with exalted notions of kingly power; court ſycophants were not wanting, to confirm him in ſentiments that were ſo flattering to his age and ſtation; the reigns of the laſt race of princes furniſhed precedents to authorize exertions of power unknown to the conſtitution; and the opinion of thoſe who preſided in the ſeats of juſtice gave a ſanction to ideas, that had been ſo carefully inculcated, and ſo willingly adopted: the circumſtances of the times, both at home and abroad, afforded occaſions and pretences for reducing them to practice; and the friends of liberty were juſtly alarmed at the inroads of deſpotiſm, and the

dangerous

dangerous breaches which had been made in the conſtitution. Able and ſturdy champions ſtood forth, at this critical juncture, to aſſert the cauſe of freedom, and reſiſt the incroachments of an arbitrary court. The ſtruggle was long and warm; but the popular cauſe in the end prevailed. Experience and reflection convinced the prince of the errors, into which evil counſel had betrayed him. Prerogative was given up to the fears and jealouſies of the people, and reduced to the ſtandard of law and the conſtitution. The breaches that had been made in the fabric of Government were repaired, the rights of the ſubject recognized in full form, and confirmed by a parliamentary ſanction.

HERE it might have been expected the ſcene of contention would have cloſed, and peace and harmony have been reſtored. The people had gained every point, for which the firſt reſiſtance had been made, and the crown was diſarmed of every power that could endanger their liberties. But the mutual confidence, which ought to reign between the ſovereign and the ſubject, had been fatally broken. The minds of men were ſoured, and their paſſions inflamed, by mutual ſtrife and oppoſition; and the luſts that warred in their members were in too great a ferment to be ſoon allayed. Jealouſy and ſuſpicion were ſtill awake, and ſaw every object diſcoloured or diſtorted; and dangers and fears were ſeen and magnified, where no fear was. The flames of civil war broke out on a

ſudden, and rendered this unhappy country a ſcene of rapine, bloodſhed, and devaſtation; ended in the ruin of the conſtitution both in church and ſtate, and the murder of the Sovereign, in violation of all law both human and divine; whoſe high rank and office ought to have protected him againſt ſo outrageous an act of brutal violence, and whoſe virtues deſerved another fate.

ALL the corrupt luſts, that war in the members of men, conſpired together in the production of theſe evils. A ſpirit of innovation, under the ſofter name of Reformation, had taken faſt hold of the minds of ſome, and was infuſed by artful means into thoſe of others. The loweſt of the people thought themſelves maſters of the ſcience of Legiſlation and Civil polity, and were ambitious of applying it, not to the improvement of an old eſtabliſhment, but the introduction of a new one.

ENTHUSIASM had no ſmall ſhare in the calamities of thoſe days; and more eſpecially in the laſt deed of darkneſs, with which the melancholy ſcene was cloſed. This principle, though delicate in the management, yet, under ſkilful direction, will ſerve to ſanctify the fouleſt iniquity, and enforce the execution of it. Witneſs the maſſacres and aſſaſſinations, the foul impoſtures and impurities, with which the papal hiſtory abounds.

HYPOCRISY was another of thoſe corrupt luſts which lent its aid to complete this ſcene of confuſion and iniquity; for the great parts and knowledge of ſome of the leaders of faction forbid us to ſuppoſe, that they ſeriouſly adopted all thoſe abſurdities in belief and practice, which they had the art to impoſe on their ignorant followers. It is indeed a truth, of which the hiſtory of thoſe times affords abundant proof, that enthuſiaſm and hypocriſy are perfectly conſiſtent, and may both ſubſiſt in the ſame ſubject. And the greateſt adept in both, which thoſe times, fruitful in the production of monſters, brought forth, was he, whoſe ſingular fortune, uncommon powers of body and mind, and daring ſpirit, placed him at the head of the Commonwealth.

THE hopes of plunder, and ſharing the ſpoils of a ſinking party, invited many to join in the conteſt. Hence the loweſt of the people arrived in a few years to the higheſt rank in the army; and became enriched by the patrimony of thoſe, who had been guilty of no other crime but loyalty to their prince, and zeal for the conſtitution.

A LOVE of power and diſtinction is a paſſion that is common to every leader of a party; and the demagogues of thoſe times were deeply infected with a principle that was

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ſo eſſential to their character. Many hoped to attain a ſhare of authority in a Republic, where the power of government is ſplit and divided, whoſe birth and fortune excluded them from any participation of it under a Monarchy.

Such were the luſts that produced thoſe wars and fightings, to which this day's ſolemnity refers us; which laid theſe kingdoms waſte; deluged the land with the nobleſt blood that flowed in it; overturned the fair fabric of government, which the wiſdom of ages had been gradually rearing and perfecting; and introduced in its place a ſcene of anarchy and confuſion; in which the little order that appeared was maintained by a military power, under the influence and direction of one man; who hardly preſerved that influence to the cloſe of his life, and, had he continued longer, would probably have outlived it.

Now theſe things happened unto us for enſamples; and it behoves both the ſovereign and the ſubject to conſider, what uſeful leſſons of inſtruction may be deduced from them. The ſovereign will from hence be led to reflect, that civil government was eſtabliſhed for the ſake of thoſe that are governed, and not of thoſe that govern; and, that guarding the rights, and promoting the welfare of the people, is the true and only way of anſwering the ends of it; that the law is to be the rule of his conduct, as well

well as that of his people; that exalting prerogative above law is a ſolœciſm in a limited monarchy, inconſiſtent with the conſtitution of a free government, dangerous in the example, and breaking that confidence between the ſovereign and the ſubject, that is neceſſary to the well-being of both. Fears and jealouſies, excited in the minds of the people by repeated encroachments on their liberties, are not eaſily extinguiſhed. The prince, of whom we have been ſpeaking, fell a ſacrifice to thoſe jealouſies, after he had performed every act in his power to remove them.

THE ſubject alſo may profit from a diſpaſſionate view of the hiſtory of thoſe times, and deduce from it important rules of duty to his King and Country. I join them together, becauſe in the conſtitution of this country they are inſeparably united. To the prince is committed the execution of the laws; through his hands juſtice is adminiſtered, and every ſocial bleſſing diſpenſed to the people. Such therefore as endeavour to ſtraiten his hands, and to diſtreſs or obſtruct him in the legal adminiſtration of his office, are diſtreſſing their country.

THE language of the public acts of the times we have been ſpeaking of, was oftentimes reſpectful to the prince, whilſt the conduct of the party was a flat contradiction to it. Whilſt they bound themſelves by ſolemn covenant

to defend and protect him, they were purſuing the obvious meaſures to dethrone him; and whilſt they entered into ſpecial engagements to ſupport the conſtitution, they were labouring to overturn it. Both points were carried in the end. But it brought ruin and confuſion on many, who were the firſt and warmeſt to engage in the cauſe.

If the people are oppreſſed with grievances, there is a legal method of complaining. If miniſters are deaf to thoſe complaints, or tardy in redreſſing them, there are legal methods of enforcing redreſs. If the fabric of government itſelf ſhould call for amendment, there are legal and conſtitutional ways of effecting this alſo. But the reformers of thoſe times took a prepoſterous method of attaining this end, and, under the notion of mending the conſtitution, tore up its foundations, and utterly deſtroyed it.

Monarchy, under certain limitations, had been the form of government adopted in this iſland from the beginning of time; and Epiſcopacy, from the firſt introduction of Chriſtianity, had always accompanied it. There is indeed no inſtance in hiſtory of a Chriſtian church before the Reformation, that was not epiſcopal. And it was rather a matter of neceſſity than of choice, that another form was adopted in ſome of the Reformed churches.

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Material changes in a conſtitution, once eſtabliſhed, are ſeldom to be attempted without imminent danger to the peace of the community; a total change of the form and mode of government is never to be effected without ſtruggles and convulſions, that muſt bring ruin upon many, and the moſt affecting calamities upon all.

To diſturb the internal peace, or obſtruct the wheels of government, is the proper work, and marks the true character, of Faction: and in a free ſtate, where ſpeech is free, and the preſs is open, it is no difficult matter to effect it. The multitude are generally diſpoſed to receive unfavourable impreſſions of thoſe, who occupy the ſeat of power; and factious ſpirits are never wanting to pervert and miſconſtrue every ſtep and incident of Government, and apply it to the purpoſes of ſedition. It renders the work of deception more eaſy, that matters of ſtate, for the moſt part, lie far out of the reach of the populace. They always ſee and are guided by the eyes of others, when they are taught to believe they ſee with their own. The baſeſt calumny and the weakeſt reaſoning will eaſily go down, where ignorance and credulity join to favour their admiſſion.

BRING theſe reflections home to the preſent times, and they will need no better illuſtration. If credit were given

to the weekly and daily productions of the preſs, we ſhould conclude that a deliberate plot has been laid, and is now carrying on, to overturn the conſtitution; that Liberty has been mortally wounded, and is almoſt in her laſt agonies: and they who know little more of Liberty than the name (which is the caſe of many who are loudeſt in her cauſe) are, no doubt, perſwaded that the plot is more than fiction. In the mean time, certain it is, that there never was a time in the Britiſh annals, in which ſo little danger was to be apprehended from the executive powers of Government.

THE Britiſh Government, ſtrongly marked, from the earlieſt times, with the genuine characters of Freedom, acquired at the Revolution a degree of perfection, which in regard to fundamentals ſcarce admits of improvement: it was the Revolution that removed from us that opprobrium of Chriſtianity, the ſpirit of Intolerance, which had been avowed and exerciſed by every ſect of Chriſtians; and recognized the Diſſenters from the eſtabliſhed Church, as fellow-chriſtians and fellow-ſubjects. May every ſect and order of Chriſtians in the Britiſh Empire be inſpired with the ſame liberal ſentiments, and breathe the ſame ſpirit of moderation and charity, as the Church eſtabliſhed by law has ſhewn to thoſe who are not within her pale!

We are now happy in a Conſtitution ſo ſecured and guarded, that the moſt ambitious Prince, under the eye of a free Repreſentative of a free people, would find it a hard taſk to ſhake or diſturb it. There is not an opening left for Tyranny to enter, unleſs by the way of Anarchy, to which indeed the licentiouſneſs of the times has a direct and obvious tendency. This is the only quarter from whence Britiſh Liberty can be ſucceſsfully attacked; and they who would alarm us with encroachments from any other, only ſmile at the folly of thoſe, who are capable of being ſeduced by ſo groſs an impoſition. The conduct of theſe incendiaries is indeed a contradiction to itſelf: for whilſt they court popularity by declaiming againſt the imaginary inroads of Deſpotiſm, they excite the rage and add force to the inſolence of the people, and lead the way to that confuſion and diſtraction, through which alone Deſpotiſm would dare to approach us.

If we look up to the Throne, we find it adorned with every virtue that can render us ſecure and happy in the full enjoyment of our liberties. I ſay this with the greater confidence, becauſe I am ſure I ſpeak the ſentiments of every intelligent member of the Britiſh Empire.

If, from the Fountain of Law and Juſtice, we turn our eyes to the great Judicatories of this kingdom, where Law is expounded and Juſtice diſpenſed, we ſee them filled with perſons, whoſe conſummate ability and unſpotted integrity render them an ornament to their ſtations, and an honour to their country. From whence then is the blow to come? and from whence proceed thoſe clamours and complaints of danger to the liberties of this country? The anſwer is obvious; they are the baſe and diſhoneſt efforts of Faction, ſtudying to alarm and poiſon the minds of the people, and ſeeking to derive its own advantage, or gratify its own love of miſchief, from the confuſion in which it is labouring to involve us.

It is the part of a good citizen and a good Chriſtian, not to make or widen diviſions, but to heal them; which is not to be done by calumny and declamation, but by a fair diſcuſſion of queſtionable points, by treating thoſe that differ from us with candour and Chriſtian charity, making a reciprocal allowance for human infirmity. The weight and importance of a free people depend upon their union and harmony among themſelves. In proportion as they are diſunited, they loſe their influence abroad, and their ſocial enjoyment at home. Domeſtic union, at all

all times a bleſſing, was never more ardently to be wiſhed than at preſent, when our fellow-ſubjects in the new World have been withdrawing their affections and their duty from their mother country. Would you reclaim them to a ſenſe of their duty? Whether you proceed by perſuaſion or by force, whilſt factions and diviſions are raging at home, every effort will loſe half its force; ſucceſs will at the beſt be doubtful; a little time may make it deſperate. Need we a more forcible argument for domeſtic union?

One who cannot err has told us, that "a city divided "againſt itſelf cannot ſtand." Can we have better authority to warn us of our danger? or a more powerful motive to tame and ſubdue thoſe unruly luſts, that are the great ſource of diſſenſion and diſcord among us? Let us apply ourſelves in earneſt to this important work, and, under a juſt ſenſe of human weakneſs, humble ourſelves before that great and juſt Being, who, for the crying ſins of the nation, has permitted the evil ſpirit of diſcord to ſeize and diſtract us. Let us avert his anger, and deprecate his vengeance, by the only ſacrifice that will render him propitious to us, the genuine ſigns of repentance impreſſed on our hearts, and the genuine fruits of it diſplayed in our lives. Thus, with our paſſions calmed by the power of Religion, and our luſts mortified and ſubdued; wars and

fightings

fightings will ceaſe of courſe, and be ſucceeded by that happy ſtate, which the Church teaches us to pray for as the greateſt of ſocial bleſſings, Unity, Peace, and Concord.

A

SERMON

PREACHED IN A

COUNTRY CHURCH,

ON

FRIDAY, the 13th of DECEMBER, 1776,

THE DAY APPOINTED

FOR A GENERAL FAST.

Is not this the Faſt that I have choſen? To looſe the Bands of Wickedneſs, to undo the heavy Burdens, and to let the oppreſſed go free, and that ye break every Yoke.

LONDON:

Printed for J. ALMON, oppoſite Burlington Houſe, in Piccadilly.

MDCCLXXVI.

[Price Six-pence.]